

Touchstone

Surrey
Earth
Mysteries



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SIR ARTHUR CONAN DOYLE AND THE E-LINE

by Bob Shave

Background

Previous Touchstones have looked at the landscapes around the E-line, the powerful ley that runs through Surrey and across southern England, from the perspective of works of literature that have been set on and around it.^{1,2} These articles have explored how the writings of the authors may be subtly expressing, or have been inspired by, the energy of the ley.

Introduction

This article turns to Sir Arthur Conan Doyle and his novel *The Hound of the Baskervilles*, probably his best known work, the quintessential Victorian gothic horror story, where the detective Sherlock Holmes is pitted against an apparently supernatural hound which appears from time to time in order to wreak vengeance on the Baskerville family for the sins of an ancestor. The story is set on Dartmoor, Devon - it is a landscape of mists, bogs, prehistoric remains and brooding mystery. It is also the landscape of the E-line. Conan Doyle, in his visit to Dartmoor to research the novel, almost certainly walked on or close to the line. Let us follow in his footsteps.



Arthur Conan Doyle

The birth of the hound

The idea for the novel arose in 1901 and came primarily from Conan Doyle's friend Bertram Fletcher Robinson, a Daily Express journalist and native of Devon. Robinson's tales of supernatural folklore from Devon intrigued Conan Doyle and when *The Hound* was published, Conan Doyle credited Robinson with helping both with the general plot and local details.³

There is some evidence that Conan Doyle had also heard "black dog" legends from other parts of the UK, including the Welsh borders and Norfolk, but Conan Doyle himself acknowledges Robinson to be the most significant influence.⁴ Incidentally, Conan Doyle had "killed off" Sherlock Holmes in the story *The Final Problem*, published in 1893, having tired of Holmes and wanting to move on to other things. The story of *The Hound* is therefore told "posthumously", and is set in 1889.⁵ It must have been a powerful impulse which made Conan Doyle want to return to Holmes's casebook after a break of eight years.

Around May/June 1901 Conan Doyle spent some time staying in Princetown, Dartmoor, with Robinson as his guide, determined to have first-hand experience of the moor. In a letter to his mother from Rowe's Duchy Hotel, Princetown, Conan Doyle says:

Here I am in the highest town in England. Robinson and I are exploring the moor over our Sherlock Holmes book. I think it will work out splendidly - indeed I have already done nearly half of it. Holmes is at his very best, and it is a highly dramatic idea - which I owe to Robinson.

We did 14 miles over the moor today and we are now pleasantly weary. It is a great place, very sad and wild, dotted with the dwellings of prehistoric man, strange monoliths and huts and graves. In those old days there was evidently a population of very many thousands here, and now you may walk all day and never see one human being.

Rowe's Duchy Hotel is now the High Moorland Visitor Centre, operated by the National Park Authority⁶.

Robinson himself later wrote:

"One of the most interesting weeks that I ever spent was

*with Doyle on Dartmoor. He made the journey in my company shortly after I had told him, and he had accepted from me, the plot which eventuated in The Hound of the Baskervilles. Dartmoor, the great wilderness of bog and rocks that cuts Devonshire into two parts, appealed to his imagination. He listened eagerly to my stories of the ghost hounds, of the headless riders and of the devils that lurk in the hollow - legends upon which I had been reared, for my home lay on the borders of the moor. How well he turned to account his impressions will be remembered by all readers of The Hound."*⁷

Where did Conan Doyle's 14 miles take him? The author Philip Weller, like a latter-day Holmes, has spent some time in tracing Conan Doyle's movements. His 2001 book, *The Hound of the Baskervilles - Hunting the Dartmoor Legend*, goes through the novel in some detail attempting to match fictional places in the story to real locations. He identifies an area south-east of Princetown as being fundamental to Conan Doyle's imagery of the moor.

The lair of the hound

In the novel the hound is reputed to live in a boggy area called Grimpen Mire, near a village called Grimpen. Weller suggests the following real-life candidates for these locations:

"Grimpen"	= Hexworthy	grid reference SX 654 728
"Grimpen Mire"	= Fox Tor Mires	grid reference SX 620 706

Another significant location in the novel is Merripit House, the home of the character Stapleton. This is near Grimpen Mire, and Weller suggests the following as a good match:

"Merripit House" = Nun's Cross Farm, grid reference SX 605 698[8]

These locations have been arrived at by Weller as satisfying the following criteria:

- They match Conan Doyle's descriptions of the places in the novel;
- They are within a few miles of each other;
- They are within easy reach of Princetown where Conan Doyle stayed.

We also know that Conan Doyle and Robinson must have walked generally in an easterly direction from Princetown as they visited the Bronze Age enclosure of Grimspound near Widecombe. A route taking them past Nun's Cross Farm, to the south of Fox Tor Mires, leading to Hexworthy, then on to Grimspound, would have been about 14 miles. They could then have been met by a carriage to be taken back to Princetown.⁹ Intriguingly they would have been walking along or beside the E-line for part of this route.

The E-line on Dartmoor

The path of the E-line on Dartmoor is not exactly known, as it has not been dowsed, but it has been tracked using maps and computer software.¹⁰ It is believed that the line crosses the eastern side of Dartmoor at Buckland Beacon (SX 735 732), then continues westwards, south of Dartmeet and Hexworthy, into the area south-east of Princetown which Weller has pinpointed as significant. The



Looking westwards from Buckland Beacon into the heart of the moor

line seems to cross the summit of Fox Tor (SX 626 698), just south of Fox Tor Mires, near where Weller suggests that Conan Doyle and Robinson would have walked. Linear walls near the disused Whiteworks Tin Mine, either side of Fox Tor Mires, are aligned parallel with the ley.

Let us now look closely at Conan Doyle's own writing in the novel to see how he responded to the moor.

Descriptions from the book

A good place to start is the arrival of Sir Henry Baskerville, the heir to the estate, in Devon, accompanied by a neighbour on the moor, Dr. Mortimer, and Holmes's assistant Dr. Watson. They are on board a train from London, from which they can see the moor in the distance. Watson is narrating.

*Over the green squares of the fields and the low curve of a wood there rose in the distance a grey, melancholy hill, with a strange jagged summit, dim and vague in the distance, like some fantastic landscape in a dream. Baskerville sat for a long time, his eyes fixed upon it, and I read upon his eager face how much it meant to him, this first sight of that strange spot where the men of his blood had held sway so long and left their mark so deep ... as I looked at his dark and expressive face I felt more than ever how true a descendent he was of that long line of high-blooded, fiery and masterful men."*¹¹

This scene is likely to be the view from near Newton Abbot station where it is possible to see Haytor on the skyline, and the moorland extending southwards towards Rippon Tor, close to where the E-line reaches the moor.

Later on, Watson is walking on the moor near Grimpen village where he happens to bump into Stapleton, the naturalist, carrying his butterfly net. They look out across Grimpen Mire, again a location close to the E-line if Weller's interpretation is correct. Stapleton is speaking.

"It is a wonderful place, the moor", said he, looking round over the undulating downs, long green rollers, with crests of jagged granite foaming up into fantastic surges. "You never tire of the moor. You cannot think the wonderful secrets which it contains. It is so vast, and so barren, and so mysterious".¹²

There is a digression later on as Watson starts writing a letter to Holmes from Baskerville Hall where he is staying on the moor.

My dear Holmes, - My previous letters and telegrams have kept you pretty well up-to-date as to all that has occurred in this most God-forsaken corner of the world. The longer one stays here the more does the spirit of the moor sink into one's soul, its vastness, and also its grim charm. When you are once out upon its bosom you have left all traces of modern England behind you, but on the other hand you are conscious everywhere of the homes and the work of the prehistoric people. On all sides of you as you walk are the houses of these forgotten folk, with their graves and the huge monoliths which are supposed to have marked their temples. As you look at their grey stone huts against the scarred hill-sides you leave your own age behind you, and if you were to see a skin-clad, hairy man crawl out from the low door, fitting a flint-tipped arrow on to the string of his bow, you would feel that his presence there was more natural than your own. The strange thing is that they should have lived so thickly on what must always have been most unfruitful soil. I am no antiquarian, but I could imagine that they were some unwarlike and harried race who were forced to accept that which none other would occupy.¹³

Incidentally in the endpapers of Weller's book, there are Victorian maps of Dartmoor which show prehistoric remains labelled as "Aboriginal Relics". Conan Doyle would have seen much evidence of these in his walk across the moor.

Observations

The above excerpts show the landscape to be:

- Fantastic, as in a dream
- Exciting and absorbing to see for the first time
- Evocative of ancestors and the prehistoric
- Rolling and "foaming" into "surges"
- Mysterious, bearing secrets

There is an energy in the landscape suggested by Sir Henry's strong, "fiery" ancestors and Conan Doyle's vocabulary, saying that the landscape is foaming into surges like the sea. Prehistoric sites are vivid and alive for him, as he can easily imagine seeing a living person from the Neolithic period.

As his letter from Princetown showed, Conan Doyle started writing the story while he was still on

Dartmoor, but soon the time came to leave, and he completed the writing back home.¹⁴ Does this mean that he left the E-line behind? Not at all. Conan Doyle's family home at the time was at Hindhead, Surrey - less than a mile from the E-line at the Devil's Punch Bowl.

Conan Doyle and Surrey

Late in the novel, Sherlock Holmes says this to Sir Henry Baskerville, while giving him instructions which are intended to trap the hound:

"As you value your life do not go across the moor in any direction save along the straight path which leads from Merripit House to the Grimpen Road, and is your natural way home".¹⁵

Previously in the novel this path has not been referred to as straight. The route would be in the same direction, north-eastwards, as the walk carried out by Conan Doyle and Robinson as deduced by Weller. The instruction to follow the "straight path" which is "your natural way home" could apply to Conan Doyle himself as he follows the E-line back to Hindhead.

The family lived in Hindhead from 1897 to 1907. Conan Doyle had the house built for his wife Louise, known as Touie, as she was suffering from tuberculosis. By the late 19th century the Surrey Hills were known as Little Switzerland because of their clean fresh air and spectacular hill top views. At a time when wealthy tuberculosis sufferers were encouraged to go to the Swiss Alps for a better chance of survival, Hindhead offered a closer alternative. The house, called Undershaw, was built just south of the crossroads, overlooking the Nutcombe Valley. It had large windows so that Touie could benefit from natural light, and stained glass decorated with heraldic symbols. When they moved there, Touie had been given a prognosis of just months to live - but something about living at Hindhead had a profound healing effect, enabling her to survive nearly ten more years, until 1906.¹⁶



Undershaw

The Devil's Punch Bowl is an area which has been found to be very powerful energetically, with multiple energy lines crossing in and around the area, not just the E-line.¹⁷

Undershaw today is empty and in a state of disrepair. A campaign has been under way to restore it and create a Conan Doyle visitor centre there.¹⁶ At the time of writing (July 2010), Waverley borough council has given planning consent for the house to be split into separate homes, but this is being challenged in the high court by John Gibson, an expert on Conan Doyle, who wants to keep the memory of Conan Doyle at Undershaw alive.¹⁸

Conan Doyle and Spiritualism

In the Surrey Hills website referred to above¹⁶ it states that Conan Doyle's interest in spiritualism began while he was living at Undershaw. This is not the case. He was interested in the subject from

the early 1880s, albeit initially as a sceptic, with a shift in his attitude occurring around 1887 when, coincidentally, he also wrote the first Sherlock Holmes story, *A Study in Scarlet*.¹⁹ Conan Doyle's interest in spiritualism is really beyond the scope of this article, but a good book on the subject is *Conan Doyle and the Spirits* by Kelvin I. Jones.

Conclusion

Sir Arthur Conan Doyle's most famous story, *The Hound of the Baskervilles*, is closely connected with the E-line. His home when he decided to write the story was close to the line at Hindhead, and his travels to research locations for the novel on Dartmoor again drew him close to the line. His writings while on Dartmoor and soon afterwards, convey an energy and mystery in the landscape and include some of his most dramatic writing. The story is the first by Conan Doyle featuring Sherlock Holmes for eight years, suggesting a powerful impulse to make him resume. Also there is some evidence that living at Hindhead, close to the line, had a healing influence on Conan Doyle's wife Louise as she battled tuberculosis, prolonging her life for some years.

References

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SOCIETY OF LEYHUNTERS EQUINOX MOOT IN IRELAND 2010

After a calm nocturnal trip across the Irish Sea on the Ulysses from Holyhead on Sunday morning, the Moot bus brought us to our campsite near the beach at Rush, north of Dublin. After settling in, I joined a small group who were visiting the museum in Dublin. The large prehistoric section had many items unfamiliar in England, particularly the rich decoration on many of the stones, and the sheer quantity of items made of gold. There was also a complete logboat; Hannah Danielssen who was with us has been in one and says they are very easy to control. (She has also travelled in the Sea Stallion, a Viking longship found and renovated in Denmark). There were also a number of

reconstructions, including a Bronze Age burial and a passage tomb, many of which we were to visit during the week. There was torrential rain as we left the building, which was repeated a number of times during the week, though we did have some quite warm days too.

On Monday morning we went to the Boyne Valley for a guided tour of the Knowth passage grave complex. Frances, the guide, introduced the site by telling us that the main mound at Knowth had 17 satellite mounds all with stone lined passages. The tombs were built in the period 3800-3400 BC. Then there was a big gap of not much evidence for activity until the Iron Age in the early centuries AD, when the mound was made a defended settlement. Then in the 800s an Early Christian settlement was built on top. The Cistercians built their Abbey at Mellifont nearby, and were given Newgrange, which is the reason it was given that name. Twenty years later the Normans built an outpost on top of the mound at Knowth. These things collapsed and everything was gradually concealed, leaving just a green grassy mound. The first things uncovered in modern times were the kerbstones, with crescent symbols that appeared to be mirror images. We do not know what the decorations on the stones mean, but they must have been a powerful force in the lives of the builders. The small mounds have all been excavated.



The mound and wood circle at Knowth

The Vikings made the first of several raids in 863 (Hannah apologised on behalf of her forbears!) and we saw souterrains which were used for food storage, hiding and as an escape route. The temperature was a constant 10° and it was dry. A floor of an Early Christian house was seen - the smaller mounds had houses on top. Farming made its way across Europe in the time of the tombs; three of them in the Boyne Valley became larger and more complex - Knowth, Dowth and Newgrange, but Knowth is the biggest. It was probably the largest man-made structure at the time (the Pyramids of Egypt were yet to be built). As average life expectancy for men was thirties, and women twenties, it would have taken three generations to build, which shows great commitment. The cremated remains of 17 people were found - 9 adults, 7 children and 1 baby. There is no evidence of defence from Neolithic times.

We then came to a modern wood circle on the site of a Neolithic one, which had been contemporary with Stonehenge, and celebrating the same thing, although the circle is aligned to the equinox sunrise. There was stone and flint under the wood - white quartz from the Wicklow Hills. An indentation in the ground could have been for water to reflect light. There were no cremations in the vicinity of the circle.

The mound has a cruciform room inside, with a beehive roof 6 metres high. There was a basin with

a structure built round it. There were two passages at Knowth, but they were not designed to meet. They have carvings inside and out, and, like many mounds over a wide area, they are made of stratified layers of stone and earth, resembling an accumulator of the type built by Wilhelm Reich. Ogham writing was found in one of the passages.

After seeing this, the site bus dropped us at Dowth, which has a kerb of 115 stones. The mound contains two tombs, both facing west. It has a smaller satellite tomb. It was a focus of activity in the first century AD, and one passage links to an early Christian souterrain. The smaller mound had a stone which has become known as the Stone of the Seven Suns because of its decoration with what seem to be sun symbols.

That evening Alan Bowers gave a talk on the nature of leys, leading in with a picture of hut circles in Cornwall at sunset. The bedrock of earth mysteries is lines on the landscape - we saw the snail "Dod" - but it is not that simple. We saw the Cerne Abbas ley found by Paul Devereux - there is the discovery of nature and the imposition of order. Was it a discovery or an invention? Coming from the Renaissance, we saw a painting of St. Peter healing and one of St. George and the Dragon, showing perspective. A world map indicated the invention of order in navigation. There are lines that define landscape, such as the stone rows of Dartmoor. A canal showed lines of communication - enforced linearity. Finally we saw a picture of the canals of Mars allegedly seen by Percival Lowell.

Also, we became more romantic about the landscape as bicycles and trains made it more accessible, and Ordnance Survey maps made it more perceptible. Books such as *The Green Roads of England* were published. "Of primal things that move us, there is The Road, the humblest and most subtle". Then there was Sir Norman Lockyer's sunrise alignment at Stonehenge, and others such as Teudt and Heinsch, finishing up with Watkins. *Early British Trackways* was published in 1922.

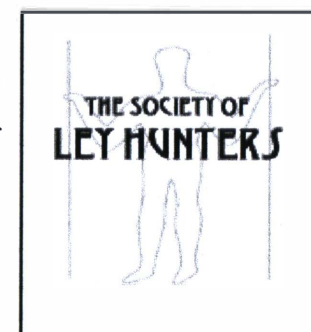
Alan got into leys in the 1960s, between school and college. He had an interest in ancient history, and mapped the barrows on the Isle of Wight, where he lived, lining them up. Leys in the original Watkins theory were alignments of sites such as mounds, stones, moats, castles, beacons, wells and churches. He thought they were for trade and the carriage of goods.

Extensions to the theory were sightlines, astronomical alignments and pilgrim routes. "A backbone in most cases used as a guide for trade - an optical line." In 1935, at a meeting in Banbury, the Straight Track Club got upset with Katherine Maltwood. She had brought out her Temple of the Stars and associated it with the ley thesis. It was conceptually difficult, though grand extensions have more recently been made, such as the Wessex Astrum and the Norway Pentacle.

What are leys - the classic lines or lines defining shapes on the landscape? There has been a cloud of thoughts. Early historians embraced diffusionism - the idea that there was one source of all knowledge - but there was disagreement as to what the source was. Contenders were Africa, the Fertile Crescent, Egypt and Sumer. There were some in the Straight Track Club who had more esoteric ideas, such as Atlantis. Concepts were changing; Dion Fortune wrote "If we could understand in harmony with the divine aspect of nature" in her book *The Goat-foot God*. It included Lindisfarne, Avebury, Tintagel and St. Albans - and lines of power.

Some symbolic paths were shown - the Millennium Bridge, which is on coinage, a pylon and its energy path, and the stone at Mecca which is the centre of the Islamic world. Wilhelm Reich's "orgone

accumulators" were mentioned (made of layers of organic and inorganic materials), and sensitivity (effects from touching stones) and dowsability. UFOs came on the scene with Tony Wedd who saw a connection between alignments of sightings in a concentration in 1954 and leys. We saw the map of the isosceles triangle of Philip Heselton and its seeming connection with orthoteny lines over Britain. Tony Wedd's ideas led to the work of John Michell - his View over Atlantis brought together many subjects including gematria (number divination) UFOs and leys, which led to variants of the theory such as the circles of perpetual choirs. Archaeoastronomy also played a part.



<http://www.leyhunter.com>

During this time, the 1960s, there was a revival of folklore, eastern spirituality and paganism. We saw a tree with "clouties", pieces of cloth tied to the branches, bearing wishes. The Chinese art of feng shui also made itself known, and lines were extrapolated to world grids. Places - stones, trees and wells - had spiritual power, and there were chants, dancing, feasts and celebration.

Earth mysteries is confusing - it was considered whether we can make sense of it all. There is a lot of stuff out there, for instance in the New Age Dictionary. Perhaps the basis is connection of points of significance. A ley is a connection of points, and James Burke (a TV science presenter who took part in the broadcasting of the Apollo space programme) presented a TV series in the 1970s called *Connections* in which he showed a web of interconnected events related to various inventions. Earth mysteries is part of a gestalt entity, a re-creation of power. Most of Avebury is reconstructed, as is Waylands Smithy and the West Kennet Long Barrow. It is a greater recognition of the earth energies which empower the land - spiritual agriculture. We still don't know where we are going, but there is a multiverse of truths and we can encompass knowledge intuitively. It is all part of a matrix and leys are connected in the earth mysteries component of it - the bedrock of earth mysteries.

On Tuesday we travelled to the Hill of Tara, the seat of the High Kings of Ireland, and from where, according to legend, five great roads radiated to all the regions of the land. Laurence found a ley from it going through the Hill of Slane, Mount Oriel and St. Bridget's well. We entered the site near the



Sheila-na-gig at Tara - or was it Cernunnos?



The Stone of Destiny at Tara

church (which is now redundant and has an exhibition of Tara during the summer months, but we were just too late for it). A stone near the church has a very weathered figure on it which some sources say is a Sheila-na-gig (a female sexual figure) but the guide book says it is thought to be the fertility god Cernunnos. The ancient documents of Tara mention many standing stones on this part of the hill, so the smaller one could be ancient.

We crossed the outer bank and ditch that surrounds the whole site and is called the Rath of the Kings, which is thought to be sacred rather than defensive, keeping good spirits in and bad spirits out. We then came to the Mound of the Hostages, a prehistoric passage grave which is the oldest site on the hill. It is named after the practice of the High Kings to hold hostages from the subject kingdoms, to ensure their submission. It was found to contain more than 200 bodies when excavated in the 1950s. South of this are the two circular enclosures; one of these is the Rath of the Synods, named from church meetings held here in the time of St. Patrick. It originally had a number of round wooden buildings on it, from about 200 BC. In the early twentieth century a group of British Israelites excavated here looking for the Ark of the Covenant, because of the legend that in the time of the prophet Jeremiah, Princess Tea was exiled here and may have brought the Ark with her. But they found nothing but a few Roman coins.

The other enclosure is called the King's Seat, built in the early centuries AD over a number of older mounds. According to legend it is the grave of Princess Tea, who wanted to be buried on the fairest hill in Ireland, and the name Tara may be derived from her name. In the centre is the Stone of Destiny - Ireland's ancient coronation stone, according to legend again the stone pillow of Jacob in the Old Testament. But it is not in its original position - it was formerly north of the Mound of the Hostages, moved to its present place after the Battle of Tara in 1798. Laurence dowsed a Beltane sunrise line of 63°.

Another mound we next visited was Cormac's House - it had an oblong building of 220-269 AD and is associated with King Cormac, who is credited with composing the ancient Brehan Laws of Ireland, and building the first water-mill there. Another rath we visited was Rath Grainne, associated with a legendary love story, and the rectangular area called the Banqueting Hall, but which may actually be the ceremonial entrance to Tara.

to be continued

LETTERS

from Norman Darwen, Lostock, Lancashire:

I had long wanted to visit the spectacular portal dolmen of Pentre Ifan in Pembrokeshire, Wales, having seen numerous photographs of it over many years (and it often features in Welsh tourist brochures). In August this year I managed to get to the site and was thrilled - not only is it visually stunning, both in the construction and the location with its wide views across the valley, up the mountains and down to the sea. The site is beautifully maintained, and despite the isolated position - I had to negotiate a crumbling road, a ford and several hairpin bends on steep gradients, before, just as I was about to give up, I saw a sign for the monument - there was a steady trickle of visitors on the warm, sunny Sunday afternoon. I would certainly recommend a visit to this inspiring site.

from Bob Shave, East Grinstead, West Sussex:

I found this web site very useful - <http://www.movable-type.co.uk/scripts/latlong.html> In it you can type in the latitude/longitude of two points and get the bearing between them. In this way you can check whether another point is on the same line. You have to use another web site first to get lat/long, like streetmap.co.uk. You will be pleased to know that checked in this way, Cape Cornwall is confirmed to be definitely on the E-line! I used this method to try to find the path of the E-line across Dartmoor.

BOOK REVIEW

John Michell - From Atlantis to Avalon, by Paul Screeton, published by Alternative Albion, an imprint of Heart of Albion Press. ISBN 978-1-905646-16-6 £12.95

John Michell was a charismatic, somewhat mysterious figure without whom the subject of leys would not have made its widespread reappearance in the 1960s. But he extended the original concept, placing them into a wider context of sites forming meaningful patterns of number and proportion encoded in their design. Although, as reported here and as I found out many years after the event, (from John himself, at a London Earth Mysteries Circle meeting) it was through a talk of mine that he became interested in leys, I have no illusions that it would have taken off into public consciousness from any of my efforts.

But it was only one of the multitude of studies which were intertwined in the life of this remarkable character, including corn circles, traditional measures, British eccentrics, Shakespeare's authorship and sacred geometry. This book is a very personal account and celebration of John's insights and far-reaching influence over the last five decades (the author insists that it is not a biography), and even having an appendix on his wisdom and wit.

LONDON EARTH MYSTERIES CIRCLE MEETINGS
7.15 P.M. Tuesdays, at the Theosophical Society, 50, Gloucester Place, London.
October 26 Maps of the Ancient Sea Kings, by Adrian Hyde
October 12 Beating the Bounds Ceremonies, by Geraldine Beskin
November 9th Mystery Animals in London, by Neil Arnold
November 3rd The Belinus Line - Britain's Longest Ley, by Gary Biltcliff
December 14th Open Forum and Social

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THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located - Tony had given it to Timothy Good. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

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THE LEGACY OF TONY WEDD

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

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TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. **£2** for four quarterly issues from J. Goddard, 1, St. Paul's Terrace, Easton, Wells, Somerset, BA5 1DX. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE: 